

A
VINDICATION
OF THE
CHARACTER
OF A
Popish Successor :
IN A
REPLY
To Two Pretended
ANSVVERS to it.

By the Author of the CHARACTER.

L O N D O N :

Printed for R. Dew. 1 6 8 1.

UNION

CHARTER

POPULAR SUCCESSION

REPLY

TO THE

by the author, &c.

Printed by A. D. ...

A
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 OF A
 Popish Successor :

In a REPLY to two pretended ANSWERS, &c.

A Reply to the first Answer printed by N. Thompson.

THERE has lately, as the Author has most truly exprest, a very slight Reply been made to a Pamphlet call'd, *A Character of a Popish Successor*; in which he arraigns the Pamphleteer (as he calls him) of *contradictory discourse and reasoning*, but says *his principles are not so*: To prove which he allows you to fancy a picture of the late Rebellion; for like that it begins with fears and jealousies of Religion, Liberty and Property, and continues in murmur and revile at the Imperial Root; and to stiffen the knees that would bow to a crowned head. The last two parts of this Inditement has been so far from being justified by the Author, that where he found them, they were own'd, as the evil effects of a worse cause: but by advising us *not to be subdued like less than English men*; not to submit our necks like slaves to the Roman yoke, he does infer, *we must repel a King under the name of an Invader*. Truly when tho' by the permission or aid of any *English King*, Popery, Superstition, Idolatry, and Cruelty, are entering our Gates, and are ready to butcher our Protestant Ministers at their Divine Worship, make Human Smith-field Sacrifice of us, our Wives and Children; we justly may resist the Invading Tyrannick Power of Rome.

In the next place our Answering Pamphleteer would have you believe, notwithstanding your own sense and reason to the contrary, there is no just fear of *Popery*, nor any danger in any of their Plots; but from his own wise suppositions drawn from 41. and 48. has found or made a Plot, and as prudently laid it at the *Presbyterians* door; a Plot so subtil, that they have

outdone the very Jesuits themselves in the contrivance; and laid it with so much art and cunning, that no heart could have imagined it, nor no eye discerned it but his. And now let us take notice who this honest Gentleman under the finily of his *Leviathans*, means, *that sport and take their pastimes in our troubled deep; whose restless and uneasie rolling does not foretell, but is it self the storm.* But I think, with our wise Authors leave, this had been better proved, before so positively asserted, considering 'tis no less than three whole successive Parliaments (his *Leviathans*) that have been restless to find out a Plot, and vigorous to prevent our ruin; all which he has drawn in as the greatest, nay only principals of our destruction, and as his Text goes, *are themselves the storm or Plot*; he musters up a thundering accusation against them, *that they foment the people into rebellion, distract them with dreadful apprehensions, casting them into a raving frenzy; and as the greatest plague of the wicked, makes them afraid where no fear is.* And this honest well principled man is all this while a man of the *Church of England*. And to prove the correspondence of this truth with that of his Pamphlet, we may easily remember, that all the *Parliaments* were not all *Presbyters*; the first *Parliament* were all men chose at His Majesties blessed Restoration, when there was not the least favour for that Party; and those Loyal, Wise, and Honest Patriots of their Countrey, gave the first blow to the *Plot*, first Allarmed the people, made Tests, and removed the *DUKE* out of his *places* and seat in *Parliament*; yet these are the men, and this the *storm which is ready to shatter our Royal Vessel, the Brittish Kingdom, into pieces.* But since he is a zealous Protestant, they have no reason to be angry at his making bold with his own Party.

But why should we stand in fear of Popery? *Ay, why indeed, says he?* He has no fear at all; they will not hurt him for his Religion, then why should we fear? But alas! all are not such Protestants as he, Heaven knows, such Champions for their Cause and Interest; and therefore we may have reason to fear, notwithstanding all his brotherly advice to the contrary.

In the next place let us see what small difference he makes between the principles of the *Church of Rome*, and those of the *Church of England*; only a few *disputable matters of faith, and not very material Ceremonies of Divine Worship*; as what harm is it to pray to Saints, to worship Images? or what great matter to believe the Infallibility of the Pope, or the Transubstantiation in the Sacrament, or to allow the Doctrine of the *Roman Church* without error, when it shall depose and murder Kings, command Massacres, make Plots, Fire Cities, Canonize the principal Actors of their Revenge and barbarous Cruelties, and consecrate the Instruments of death? Is it not hard, says our honest Protestant, that these frivolous divisions *on a sudden should ruine and efface all those good characters of Magnanimity and Justice, of Generosity and Goodness in this our Popish Prince, which even his greatest enemies, nay the most detestable Character it self allows him?* Indeed Mr. Scribler, I remember no such allowance; but as your self remarkt, suppose, and suppose: But if the encouraging of Plots and Popery, holding correspondence with his Holiness and other Forreign Princes, contrary to the Laws of this Nation, be Virtues, those and more perhaps of such a nature, may be allowed him. In the next place he takes a great deal of pains to let you know what the Virtues are; which though the Characterizer does not understand, he does especially when Cardinal; and to shew you he is a man of truth, and can keep his word sometimes, he has there made so slight a Reply, as I have

have not thought it worth the answering, but will refer the ingenious Reader to compare that part of the Character with his Answer; and now I will skip over this page, as he has done several which he could not with all his stock of Impudence defend.

Well now, says he, since we have Laws to suppress Popery, what remains then for a Popish King, but to put those Laws in execution; and for us, but to sit down under the shadow of this Fence? Yes, I think a greater assurance that he will execute them, than our Answerer can give.

His next Argument, or rather Opinion, is so far from thinking that the Reign of a Popish King can be any ways advantageous to the Jesuitical Instruments, that he rather believes it will be their destruction; and why? because there is Laws of force against them, and the power of executing those Laws he himself has already given to the people; and which he has concluded they will more vigorously do under such a King. But hold! this Sham wont pass; we know the people may convict them; but none can punish them but their Prince. But if the people by the authority of our Scribler do, what will he have this King to be the mean time asleep? or with all his Cardinal Virtues an Atheist? for if he is not a Papist, he has no pretence to any Religion, having himself renounc'd all Churches else. Certainly he must be the first of these two, if this power be assumed in his Reign, without his permission; and the last, if with it. For no man can be, or pretend to be a Son of the Church of Rome, that will not be obedient to all her principles and commands, and will not maintain on all occasions to their utmost power, her Cause and Interest: He shall no sooner refuse or neglect to do this, but he shall be exploded as the basest Coward, and excommunicated as the vilest Heretick. Besides, there will be more danger for him to permit their punishments, than any other Prince whatever; for as their hopes in him has given them almost assurances of their utmost wishes; so will their hatred and malice be greater to him, when they shall find themselves more than frustrate of all their ambitious expectations. And if an Atheist, (a man that believes no God, no punishment for Vice, nor no reward for Virtue) to pretend to be of a Religion by which he has banisht himself his native Countrey, lost the hearts of three Kingdoms, and thrust himself for ever from a Throne, he must be the greatest mad man, or the most a Fool in the Creation; and I think it not fit for either of these to wear a Crown, or a Papist our English Diadem. And prudently considering all this, that exclusive Bill in Parliament, was like the wise Fathers advice to rash Phaeton, as much for his own good as the Kingdoms safety; for no doubt but if ever he should ascend this Throne, and hurried on by the furious conduct of his Romish Counsellors till he had set his Nation in a flame, he himself at last will most certainly perish in his own fires.

Now our Answerer bids us consider the weight of a Coronation Oath with a Prince of any sense of Honour or Religion, and he has promis'd upon this account (pray Heaven he keeps his word!) a very smart argument, which he makes out thus; *He has a double tye, of Nature and Religion.* Those ties indeed ought to be very strong; but how strong the ties of Nature and Gratitude to the best of Kings and Brothers, are in him, has been sufficiently experienced, and largely treated of in the Popish Character; but for Religion, that has no tye at all upon him that loosens all other ties contrary to the pride and interest of the Romish Church. And though our Answerer

swerer has to a miracle confess, *that there is such a Doctrine in the Church of Rome, as dispensing with, and absolving Papists from all Oaths to Hereticks;* yet says he, *'tis a Doctrine never universally received, and that even they that do believe it, do not preach it to all; and therefore these, with him, are poor shifts and evasions.* Why should we fear it should be made use of against us? for says he, *that Prince that would lose all his Honourable preferments rather than tell a lye against his conscience, ought certainly to be believed when he shall make so solemn a protestation as his Coronation Oath.* But that Oath we have by sad experience found to be such a Juglers knot, and has so often plaid fast and loose, that if he were a *Mahumetan*, and should swear by *Alha*, we should have much more reason to believe him as *Turk* or *Infidel*, than as a *Roman Catholic*; for we know the bands of Nature, Morality, and Honour, have been sacred to *Heathens*, but never to *Papists*. And besides, I must tell my smart Gentleman, Tho' we very well know that Dispensations are frequent things from *Rome*, yet it would have been no less than a mortal sin, and never to have been forgiven, to have presumed in that case to have told a lye without the *Popes* permission; tho' truly as some *Papists* have declared, his *Holiness* was to blame not to dispense both with the *Dukes* receiving the Sacrament in the *Protestant Church*, and their taking the Oaths of *Supremacy* and *Allegiance* for some time, since they would have been no less sons of his Church, nor no less true to his power, and considering he might so easily have done it, which would have prevented all their misfortunes, and for ever have secured their Interests.

And next says our Scribler, *What if the King of France, contrary to his Oath upon the Sacrament, has invaded Flanders, he is but one president; and must all Princes of that Religion violate their Oaths because he has done so?* But for *Q. Mary of Eng.* violation of her Oaths, Covenants, and her Honor, with all her barbarous recorded Cruelties, let her pass, 'tis not at all pertinent to his purpose to take the least notice of her. Besides, for his Coronation Oath, 'tis an Oath upon compulsion; and he has greater and more ambitious motives to make him take it, tho' against his conscience, than the *French King* had to take his Oath upon the Sacrament, and break it; for that was only a little to enlarge his Empire: but this of our *Papish Successors* is to mount him on a Throne. And since it is a like ambitious cause in both, we very well know, that *ambitio multus mortales falsos fieri coegit.*

He tells us now *his first design was only to be of the defensive part.* But if comparisons of these times with those of the late Rebellion; if railing at, and accusing three Parliaments of a horrid Plot, a Plot to ruin Monarchy, ferment us into Civil Wars, and make us cut our own throats, be more than defensive, the second page of his Pamphlet must tell him to his face he lies. But now he is at the same thing again; he must say something.

Well tho' he denies the possibility of introducing Popery, because a great many as good Protestants as the Characterizer do both say so, and believe it too; yet certainly he thinks the Party very powerful, to protect his notorious impudence against the King, the Parliaments, and all the Judiciary power of the Nation, who has with great wisdom, and by strong proofs, found out a most Hellish and Dangerous Plot; a Plot against the Life of his Sacred Majesty, the Protestant Religion and Government; and with reason and thankfulness have acknowledged 'twas only the especial Providence of God that has delivered us. But he says, *'tis not only impossible to introduce Popery, but 'tis impossible for the Papists themselves to believe*

*it could be done ; that is to say, there has been no Plot on that side. But what has he made all the Three Estates of England to be, but a pack of Rascals and Villains, to pretend a Plot where there was none ; and to set their hands to the confirmation of such a Falshood , and to the delusion of the undiscerning multitude? Nay, he has a further charge against that great and honourable Council of Parliament, who (tho' a Papist King cannot influence the Judiciary Officers of his own creation) have already depraved the Bench, and obstructed Justice, as in the last line of his 8th page , where he says, *Justice has been denied, where it might give distast to the Representatives of the Nation.**

Well, but after much senseless quibbling upon the Characterizer's being a *Papist*, because he was of their minds so far as to believe their design of establishing *Popery* in *England* might have took effect ; he at last has not only granted the possibility of their belief, but the introducing of *Popery* feasible. Yet (says he) does it follow, that because they thought so then, that they think so still ? sure they have little reason to believe that that design which was in so hopeful a forwardness as never since *Queen Maryes* days could be boasted of, carried on with all the art and contrivance, all the secrese and cunning of a diligent and active party, favoured by several the greatest persons in the kingdom, and those most eminent for their Riches and Interest to support the Cause , and the universal security of the Nation conspiring with all these, and after all this brought to nought ; should ever at all, or at least in this age, be effected, when all their measures are broken, and all their wicked contrivances laid open, and the whole scene of that Religious Villany displayed to publick view ; when the whole Nation is still awake with continual fears, and fresh Alarms against them. Yes, Mr. Scribler, 'twas and might still be possible, if the people of *England* be yet more senseless than in that security you spoke of, and does yet leave them the hopes of a pernicious *Popish* King ; there will be then no need of Plots, his Power will undoubtedly perform much more than all their Hell-born stratagems cou'd ere design. It was indeed an over-hasty *Roman* zeal to mount him on the Throne before his time ; they were impatient of delays, thought long till they arrived at their dear promised Land, and wou'd have took delight to have waded through that Sea of blood that wou'd have brought them thither ; 'twas that and Providence that it seemed had not designed we all should perish in our dreams , made them so unhappy to themselves, and fortunate to us. Their fear, that death might interpose betwixt them and all their hopes, and snatch their darling Prince before his Brother's or their work was done ; their dread of this, and eager thirst of blood, made them plot on for what they might have had without, and ruin all. But to prove 'tis possible, in case of a *Popish* King, 'tis in the power of any *English* Prince to remit the punishments due to that party when convicted, as has been experienced ; and I think none will doubt but a *Popish* King, and an obedient Son of Holy Mother Church, will extend his Negotiation a little further for them than an Heretick , so far no doubt as to encourage his own Religion, and suppress its enemies, and give them leave to revenge their long sufferings. Well, admit this King, and more certainly the empowering his party to all they can desire, what will the cackling of all our Protestant Geese do then, to the preserving our Capitol ? even as much good as our Scriblers Vindication has done his Master.

Next, if it were possible that we shall ever suffer a Papist King in *England*, and put the reins of Government into his hands, whose Arbitrary Principles we so abhor; when we do this, we shall no doubt not only be content to let him have a standing Army, but shall every man voluntarily contribute to the setting up and maintaining that Army we know beforehand is design'd to enslave us, or cut our throats. But I will hope, and believe it impossible for the whole Nation to be mad at once; and on that presumption agree with my Pamphleteer in that point, That we shall have no standing Army, no Arbitrary Government; and indeed I fancy the Jesuits have just cause to say now, *Perditur hæc inter miseros Lux.*

Well but he says again, *It were folly for a Papist King to attempt the bringing in of Popery*: for, says he, *young as the Reformation was in Queen Maryes days, it might indeed with some ease have been pluckt up, ere it had taken root; the Papists in those days equal, at least, if not exceeding the Protestants, all longing for the restoration of their Religion: but now when this Idolatrous Superstition has been so long worn off the minds of the people, and the Reformation so deeply and so strongly rooted, the Roman Church so detested both for the dangerous Innovations of its Doctrine, and the Idolatry of its Ceremonies; and so odious in the eyes of the people for its pernicious principles express'd in the Villanous practices of its professors, in Massacres, and Plots all detected.* All this indeed is very true; and I confess he is so far much in the right. But soft and fair! how came this to pass? how has the Papists disobligh'd you, now that you are so briskly treating of their pernicious Principles, the dangerous Innovations of their Doctrines, Idolatry of their Ceremonies, and their Villanous practices in Plots and Massacres? How came the wind to be thus turn'd now? Or has my good friend forgot himself since he writ the second page of his wise Answer, where he was showing that the principles of a Papist and a Protestant so little differ; 'tis contrary to reason or common sense a Papist should be less an honest man for them, *as only differing in a few disputable matters of faith, and not very material ceremonies of divine worship.* And is it possible that he who has so exclaimed against contradictory discourse and arguing, and has so much endeavoured to find it out where it never was, by leaving out, or adding words of his own, should at last be found so grossly guilty of the same fault? Well, but perhaps he may as justly as his Master say the case was alter'd, so he could not help it; for indeed his first business was to persuade us to believe what a happy condition we should be in under the reign of so virtuous and heroick a Popish King, and to take off our dreadful apprehensions of his Religion; therefore he tells us the small difference betwixt us and them, *as only a few disputable matters of faith, &c.* but fearing that work with all his painful arguments may not be perfectly finish'd, therefore he now says we have no reason to think it can do us any harm, because it can never be establish'd in *England*; *for the dangerous Innovations of its Doctrines, and the Idolatry of its Ceremonies, and villanous practices of its professors in Plots and Massacres, have rendred it so odious.* But this contradiction was a little unlucky in this place, just where he is accusing the false Satyr of blowing hot and cold with the same breath; but in that we may suppose he did forget himself, which may be forgiven him too, since by his handling both these Arguments with so much convincing art and cunning, he

he has proved good Wits are incident to ill memories.

But now he says, 'Tis plain, tho' the Triple Mitre be struck at, the three Crowns is their aim; nor would they be so violent against Popery, which they have no reason to fear, but that they know 'tis the charm to bring in the people to the ruine of Monarchy; knowing the multitude to be not unlike Beasts or Cattel in a Ship, which in any storm that is raised, if they are made apprehensive of the Vessels sinking on the one side, run immediately with such a violent panick fear to the other, that they overset the Ship, and quite overwhelm themselves and it in ruin. And all this lyes again at the Parliaments door, because they have endeavoured for the good of the Kingdom to disinheret a Popish Successor, and have not supplied the King with moneys, tho' at the same time they have declared, if his Majesty will be graciously pleased to join with them, and bar all the pretence of Papists to this English Diadem, secure their fears by passing that one Bill against that Prince, whose succession is the terror and distraction of this Nation; an Act in which consists the peace, the safety, and the glory of three Kingdoms; let him but be removed from all pretensions to this Crown, which justly may be done by King and Parliament, and they will open their purses so wide to Him, give Him that Mass of Wealth, as will make Him both fear'd abroad, and beloved at home. So vast a Treasure will they make Him, as none of all His Royal Ancestors, nor He Himself was ever Master of. But should they have done't without, it would have betrayed the Nation, ruin'd their own Priviledges, and left all Grievances as unredressable as unredrest, and then they might thank themselves for what would follow.

And next our Scribler thinks it very unreasonable that the Prince alone should not have the benefit of Liberty of Conscience, which every subject in his dominions takes very ill to have denied to himself. Truly 'tis hard indeed; but the circumstances of this Nation considered, not at all to be wondred at: for I believe all men of sense, as well as Sir Poll, as he calls him, will take it for granted, that if this Popish Heir comes to the Crown, he will by the dictates of that Religion, in spite of Vows and Covenants, promote the Romish Interest with all the severity, injustice, and tyranny, that most religious Cruelty can invent. But whether or no he will condescend to make the least excuse for it, as the Characterizer has supposed he might, I cannot tell; but our Answerer that laughs at the supposition, 'tis probable knows more of his mind, than to think he will be guilty of so much curtesy, as to make us an excuse for any thing he does against us.

If (says a Critick in the Character) these be the dangers of a Popish King, why have we not such strong, such potent Laws made before this Popish Heir comes to the Crown, that it shall be impossible for him ever to set up Popery, tho' he shou'd never so much endeavour it? The Character answers, To endeavour to do it by Law, even with those Laws we have already against it, is impossible. But it is likewise as impossible for any man of sense to believe, that he being a Papist, and Vassal to the Pope, either will or can put those Laws in execution. But then a little after 'tis confest he may be totally restrain'd from all power of introducing Popery by the force of such Laws as may be made to tie up his hands; and put the execution of those Laws into the hands of the
 pro-

People, and consequently those Laws must be such as must ruin his prerogative. Well, but granting thus much, says our Answerer, what you infer from this is doubly ridiculous; first, that no Monarch would thus intail such an effeminacy on a Crown as shall render the Imperial Majesty of England but a pageant, a meer puppet upon a wire. And what can you make more of a King that has no power, no not so much as the meanest subject in his Dominions can have after these Laws are made to tie up his hands? he cannot put an Officer in any place throughout his Kingdoms, for fear he should be a *Papist*, nor take one servant of that persuasion into his Court, they being all liable then to the conviction and persecution of the people; and when it is so far from him to defend them, that 'tis not in his power to favour, in any case, the dearest of his own party: for may not his subjects, or rather his Masters, inspect into his actions, and call him to account for every thing they think a misdemeanor, having the Law in their own hands? and when his prerogative is thus ruined, is not this Prince more like a Pageant born upon mens shoulders, than a King? which when they are weary of, they may throw him down, and dash him all to pieces.

But these Laws, says he, that bind up a King so strictly, suppose him to be a *Popish King*, such only to be restrained, this is not therefore an intailed effeminacy, but a short eclipsing of the full splendor of a Crown, which in the next Protestant Successor is to shine forth with greater luster. But how will you assure us that the people, after they have been once possess of such a glorious Power, will ever give it back again? Indeed I doubt it: for we have not seen the *English* men so willing to part with any of their *Magna Charta*, or the least of their Priviledges: No, I am rather afraid it will rather give them the itch of taking the Name as well as Power upon them; and I believe 'tis the only expedient to subvert this glorious Monarchy into a Commonwealth.

But to give us hopes that we may have a very good and merciful *Popish King*, that will neither remember *Petitions*, *Protestings*, nor *Association Votes*, he refers us to the consideration of his Royal Brothers Clemency, which indeed has been so great, that ingratitude it self cannot but acknowledge it; but all this while he was a Protestant Prince, and therefore that can be no Argument to make us think a *Papist King* will be as gracious: for were his Nature an Original of Mercy, he could not be the man he would be, without the forfeiture both of his Conscience, Religion, and his Kingdoms: for if an Emperor or a King (says *Parsons*) shows any favour to an *Heretick*, for that he loseth his Kingdom, *Philopat.* p. 109. *Becanus*, another of their Authors, says, If that Kings and Princes are negligent in rooting out of *Hereticks*, they are to be excommunicated and deposed by the Pope, *Controv. Anglican.* p. 131. 132. And when the *Papists* tell us how many Virtues he is Master of, and amongst the rest how noble and how strong his friendship is, then granting the truth of this, his opposers has more reason to dread his Power: for 'tis a known Maxim, The greatest and truest friend, the most implacable and revengeful Enemy.

But for those Acts of Parliament which we find ordering and disposing of the Succession, they make (says he) very little for the purpose for which they were

were produced. Yes, they prove that the *Succession* has been given by Act of *Parliament*, where the *King* and the *Parliament* thought fit ; and upon those reasons they afterwards thought more weighty, the Gift has been recalled, and they have placed a Right elsewhere; and who shall dare to say these *Acts*, or any made by *King* and *Parliament*, are unjust? Indeed the *King* without his *People*, or the *People* without their *King*, cannot alter the *Succession*, but with a joynt consent: Those Acts of *Parliament* declare it has and may be done again ; and certainly there never was a Cause that did require the changing of the *Succession* half so much as we have now.

But he is drawn to an end ; and I thought nothing could have been more audacious than his Answer is throughout, in notorious Accusations of all our Great and Honourable *Parliaments*; but the dedicating his Libel to those very men with the same hand he writ it of them, is a boldness that certainly has no president, but is an Original of Impudence.

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A REPLY

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A
R E P L Y
T O

Roger L' Estranges
P A M P H L E T.

WELL, but now for our Second Masquerade, who Begins just like his Brother, and carries on the Argument of Forty one throughout every Paragraph of his whole Pamphlet, to answer all that can be said against Popery with that. He tells us :

The Character of a Popish Successor were an excellent piece in the kind, if it had not too much Sublimate in it. The truth of it is, says he, the Author has made the figure of his Successor too frightful, and too enormous ; and then he finishes his Master-piece with a paradox, by the supposal of a most excellent Prince, and yet making him the greater Devil for his Virtues.

I cannot suppose it any Paradox, to say the intoxication of *Romish* Principles, and that Religious frenzy in the brains of Majesty, will pervert all his Natural Virtues, and make him imagine he does his God and his people good service, and think he improves his Talent sevenfold, when he puts the severest *Roman* Laws in force against us, which is no less than the forfeiture of our Estates, next the loss of our Liberties, and our Lives in a very short time after. Nor are we to suffer any death more merciful than burning alive, which is the Popes own Law, in these words, *Decernimus ut viva in conspectu hominum Comberatur* (De Hereticis. 7 Decretat. sect. in consuetilem). Nay, his obeying his Superior Ecclesiastick Power in executing these Laws, shall be so far from making him or any other *Papist* else, think him the greater Devil, as he says, that on the other side the Pope, and all of that Church, will tell him he has improved all his Virtues to that height, that he deserves to be a Saint ; has merited that Heaven which they will give him.

But before I go any further, says he, let me recommend to the Reader one Remark, as a thing worthy his attention, That he cuts all the way upon the Successor, as presupposing him to be a *Papist*, and consequently dangerous and insus-

insufferable by reason of that perswasion; and very magisterially gives his own bare word for the dangers of that perswasion: why does he not rather tell us in particular terms, These and these are the principles, and then make his inference from those principles, to the dangers that attend them.

I thought both the Principles of the *Roman Church*, and the dangers that attend them, had been too well experienced in *England*, as well as other places, not to be known to the most Vulgar person in it: for what was *Q. Maries* Tyranny, but an impulse of Conscience derived from those *Papish* Principles that told her that all Hereticks are all notorious Traytors, Traytors against God himself, and therefore guilty of the highest High Treason, which they call *Crimen Lese Majestatis Divina*, and therefore they deserve that worse penalties should be inflicted for that, than other High Treason? And it is besides enacted by a General Decree, That whatsoever King, Bishop, or Nobleman, shall believe that the Decrees of the *Roman* Bishops may be, or shall suffer them to be violated in any thing, be accursed, and shall remain for ever guilty before God, as a betrayer of the Catholick Faith, *Caus. 25. 91. cap. 11.* and therefore considering all this, we cannot with reason think that such barbarous Cruelty could be the delight of naturally soft and tender-hearted woman, or that Majesty could be so perjured, so ungrateful, and so dishonourable for little or no advantage; but she was a servant of the Church and Pope, and durst not incur his curse, that was to open her the Gates of Paradise; and 'tis impossible for any *Papist* to have such a Sovereign Power as hers, and not to be the same Tyrant that she was.

Now in Answer to a paragraph which his Brother, the wiser of the two, skipt over, concerning the barbarity of the known Doctrine of the *Roman Church*, that pronounces damnation to all that differ from it in any one matter of faith, and to justify his Masters and his Religion from such a terrible Accusation, as tearing up his Fathers Sacred Monument, branding his blessed memory with the name of Heretick; and the compleating the horrid Anathema, of most impiously execrating the very Majesty that gave him being. He says the Characterizer lays down a false supposition, and then raises out of it a most uncharitable consequence; for the very position, That there is no salvation out of that Church, is yet qualified with an exception, In case of an invincible perswasion. I think that case was plain in that Royal Martyr, who sealed the invincible perswasion of the *Protestant Faith* with his blood.

And next he says, *If this be so lewd a principle in one Religion, why is it not so in another? Which being admitted, involves every individual member of the Church of Rome in the same condemnation.* So that he says, in asserting this Doctrine the Characterizer himself damns all the *Papists*, as well as he makes them damn all the *Protestants*.

Now as I never thought the *Protestants* in a more likely state of damnation for the *Papists* saying or believing so; so I always thought it was the proof of Crimes, and not the accusation; that must condemn all men before so just a Judge as God Almighty; and there are such proofs of that Hellish Doctrine, that it bears witness against it self: for 'tis not the *Pro-*
testants

testants knowing and judging their principles; but their believing and following them, damns the *Papists*; but he is a *Protestant* that holds the *Romish* Tenents as good as those of the *Church of England*, and is of whether for a penny: so that 'tis possible he may believe a man deserves to be hanged as much for being accused of burning a House, or killing a man; and think him as guilty, as if he were taken in the fact: nay, with him a *Protestant* shall as justly deserve to be damn'd for saying this is a *Papist* Tenent which they themselves declare to be so, as those *Papists* that believe it; and we must have a special care of saying they do anything ill, lest we contribute more to their damning than they themselves.

And now let us see what this pretended *Protestant* Champion Mr. Le Strange says to an Oath of a Roman Catholick Prince. Take that for granted once, that there is no trusting to their Oaths, and you cut all the ligaments of Society and Commerce; there is an end of all Treaties and Alliances, amicable and mutual Offices between Christian Princes and States; nay (says he) except but that Maxim, and you turn all Europe into a Shambles, and put Christendom into a State of War; for where there is no trust, there is no security.

Well, I allow all this, that these Politick Reasons of State may oblige *Papist* Princes to keep their Oaths with Foreign Princes, nay with Heathens; when they shall break them with their own subjects, to usurp an Arbitrary Power in their own Kingdoms, and to establish their own Religion amongst their own people, where they can never be called to an account.

And as the Character says, He has Religion to drive the Royal John and Religion that from the beginning of the world, through all ages, has set all Nations in a flame, yet never confessed it self in the wrong. Mr. Le Strange says these are strange words to come from the mouth of a pretender to scruples, and a Protestant Advocate; his quarrel is not now so much to a *Papist*, as a Religious Successor. If he had said only the pretext of Religion, he might have appealed to the clamours of his Brethren, or his own papers.

Hold there, honest Mr. Towzer; follow not the scent so close; 'tis his Religion will drive the Royal John on to our destruction; and I am sure blind zeal as well as pretext, has at some time or another set almost all Nations in a flame.

He has told us, 'Twas the pretended fear of Popery that brought a pious and a Protestant Prince to the block. And tho' we all know this to be a sad truth; yet that can be no Argument to us now, who have the demonstration of evident Plots, and an *Heir*, an apparent *Roman Catholick* to bring in Popery, and to establish Tyranny; if it shall ever be in his power; when that was but a pretence against his Royal Father, which they made use of, like those Rogues that went and pretended a Commission to search for Priests and Jesuits in *Hatton-Garden*, and under that colour robbed a House; and because they were Villains, and had none, must there be no further search made after those Traytors. Must the Authority of all Constables be

denied in that case, because they came with a villanous cheat? And must there be no Plot, no danger in a *Popish Successor*, nor no just fear of *Papery* now, because for the late Rebellion they had only that pretence? But his design is to divert our eyes from approaching Tyranny, by bidding us look another way. And tho' I am no *Papist in Masquerade*, yet I must say this for that party he calls so, notwithstanding all the Crimes he alledges against them, which indeed tho' never so much deluded into, or set on by the *Papists*, will bear no excuse; yet there is but that one president of horror against that party; and we have no reason to suspect they would be at the same game again, for being against a *Popish Successor's* coming to the Crown; a Cause so much concerns the Nation.

To prove that Government was purely Divine, he tells us, *It needs no other support than the authority of the Holy Scriptures, By me Kings reign, &c.*

That which we call *Kingly Government*, he says was at first *Paternal*, and after that *Patriarchal*; but to prove still that *Kings* were made for the people by the consent of God himself upon the request of the children of *Israel*, the Chain of *Kingly Succession* has been broken, and the same Divine Right invested in another, as we may see in *1 Sam. 8. 1.* where *Samuel's* sons, as Judges of *Israel*, no doubt had as great a right of *Kingly power*, as either *Paternal* or *Patriarchal Government*; but they not walking in the ways of their Father (*c. 8. v. 3.*) God Almighty to satisfy his troubled complaining people, did grant the dispossessing these men of their lawful Birthrights, and command the crowning of *Saul*, *1 Sam. 8. 22.* a man so remote from any pretence to that power, that he was of another Tribe; and after *Saul*, *David* was anointed King, tho' *Saul* had many Sons living at the same time; yet who dares to say, that *Saul's* or *David's* was an *Usurpation*, or an unjust Power? Now we see by this, that the succession of *Kingly Government* has not been so sacred, but upon some occasions it has been changed by Divine as well as lawful Authority; and from his own Text of Scripture, *I have made the man; the earth, and the beast that are upon the ground, and by my outstretched arm have given it to whom it seemed meet unto me;* *Jer. 27. 5.* there is as much a Divine Right for the unmolested enjoyment of five shillings per Annum by a subject, as for the inheritance of three Kingdoms.

And for the Expedient offer'd at *Oxford* in Parliament, in lieu of the *Exclusive Bill*, where 'tis propos'd that his Children shall wear his Crown; shows plainly 'tis not malice against his person, nor *Forty one*, they aim at; but the preservation of peace and safety in these Three Kingdoms.

And we have great reason to thank God, and pray for a blessing on those men that struggle most against a Religion which from the effects of

of its Bloody Principles we can produce so many Records of Tyranny and Persecution.

I have been told, That a Reply to the first Pamphlet would have sufficiently Answer'd both that, and the *Papist* in Masquerade ; there being so little difference in the substance of their Arguments : However I think I have particularly answered every material part of that, and Mr. *Le Strange's* too.

FINIS.
